THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO

THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XXVII No. 3

January 17, 1957

It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social "hurricane" to come; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of *inner enlightenment.* It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated.

—H. P. BLAVATSKY

PUBLISHERS' ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, $1, 4*s*., Rs. 2, per annum, post free.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

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(a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher Than Truth

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AUM

THE THEOSOPHICAL MOVEMENT

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IMMORTAL ETHICS

The Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man.—H.P.B. (*Five Messages*)

Writing about the second of the Three Objects of the Theosophical Movement, H.P.B. said in *The Theosophical Glossary* that students of Theosophy should prosecute a "serious study of the ancient world-religions for purposes of comparison and the selection therefrom of *universal ethics*" (italics ours). She illustrated the "esoteric bearing of the Karmic Cycles upon Universal Ethics" (*S.D.*, I. 637). The aim and purpose of the Movement she launched was clearly formulated by her in the opening pages of her first book, *Isis Unveiled* (I. xlv):—

> ...the materialism of To-Day is born of the brutal Yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY.

From these and several other comments of H.P.B. we have good reason to deduce that the Ethics of the Esoteric Philosophy are as precise and definite, as constant, consistent and time-honoured, as the body of Knowledge named Theosophy. Mundane morality, like modern knowledge, ever shifts and changes, and each of its branches follows its own pattern.

Ethics and Metaphysics integrate the Esoteric Wisdom. Theosophy has been correctly defined as the mathematics of the Soul, the exact science of the Soul. The Wisdom-Religion is the One Religion "which underlies all the now existing creeds." In each of these many creeds there lie buried nuggets of gold. H.P.B. advocated a "serious study" of ancient creeds with the definite object of codifying the true ideas which comprise Universal Ethics.

In modern civilization,

> The wildest dreams of Kew
> Are facts in Khatmandu
> And sins of Clapham
> Chaste in Martaban.

But in the Occult World of Perfected Men, moral principles are precise and go hand in hand with philosophical principles. In the departments of both Ethics and Metaphysics, Theosophy has "no two beliefs or hypotheses on the same subject." There is only one true answer to any problem, to any conundrum.

Robert Crosbie was a great psychologist because he was a great Theosophist. In more than one place he has warned against the foibles and notions of modern Western psychiatrists and psychologists. Where are they going wrong? Just at the place where they disregard the ancient and time-honoured principles of true Psychology. In *Notes on the Bhagavad-Gita* (pp. 196-7) Mr. Crosbie writes:—

> The...classification and discussion of the three qualities illustrates the vital difference between the ancient, true psychology of the East, and what is termed as Western psychology. Both abound in classifications; those of the East are much more numerous than those of the West and cover a far wider

field; Western psychology in its classifications refers solely to mental states. The psychology of the Gita and the ancient sages classifies the *moral* states, treating the mental states as mere effects produced by moral conditions. Herein lies the secret of the hold the Gita has had all down the ages, and continues to have increasingly. It lays bare unsuspected bases of error; it discloses the most subtle forms of self-delusion; it marks out the true course so painstakingly that the dullest mind cannot fail to grasp a clear perception of the path to true knowledge.

The "original" thinking of Freud, Jung, Adler, and one may name others, creates new psychologies. The ancient Psychology which Theosophy supports is not the result of anyone's originality; all its teachings have come to us through the process of transmission. A long line of Sages have reiterated the same moral as well as philosophical principles, not saying "Behold, I know" in a tone of conceit and authority, but repeating "Thus have I heard" in a mellow tone of humility.

Let us see if we can formulate the fundamentals of the ancient Science of Ethics. Says Mr. Crosbie:

> "...the path of true Occultism and that of immorality do not coincide....The Path of Brotherhood and the Path of Occultism are One Path." (*The Friendly Philosopher*, pp. 374–75)

This way of brotherliness is explained and emphasized by W. Q. Judge in a hundred places. The sin of mind, the sin of heart, the sin of hands and body, are all expressions of the sin against Universal Brotherhood, which may well be called the sin against the Holy Ghost. Egotism and selfishness are sins against the Divine Ego and the Supreme Self. The sins of speech are many—from exaggerated talk to lies; from fault-finding to malicious defamation; from harsh words to foul abuses; from innuendos to braggadocio.

But Theosophical Morality is not negative; it teaches, not what "thou shalt not," but what "thou shalt." The Divine Virtues are the gauge for the self-examination of our own moral behaviour and ethical principles. Love, harmony, the light of everlasting right, the fitness of the small in the whole—these are the guiding ideas. A very hard and uphill task has to be faced, and innumerable failures overtake the soldier-soul, but "each failure is success"; "the enemies he slew in the last battle will not return to life," provided he continues to fight.

The task of the U.L.T. is to promulgate the Ethics of the Wisdom-Religion; to bring men and women to the recognition that true Morality is one and indivisible—always the same. The lost art of Right Living is not to be discovered in modern knowledge. H.P.B. has explained that very fully. Our civilization, she says,

> encourages, legally and tacitly, vice under every form, from the sale of whiskey down to forced prostitution and theft brought on by starvation wages, Shylock-like exactions, rents, and other comforts of our cultured period. Because, finally, this is the age which, although proclaimed as one of physical and moral freedom, is in truth the age of the most ferocious moral and mental slavery, the like of which was never known before. Slavery to State and *men* has disappeared only to make room for slavery to *things* and *Self*, to one's own vices and idiotic social customs and ways. ("The Dual Aspect of Wisdom": *U.L.T. Pamphlet No. 32*, p. 2)

It is for the individual to study and ascertain the unchanging, unevolving, ancient principles of behaviour and conduct, and to undertake the right building of character. The aspirant must seek in his own heart the source of evil and expunge it. Also, in that heart he must kindle the Tathagata Light, faithfully, humbly but confidently, following the Teachings promulgated by the U.L.T.

What the enquirer or the Associate of the U.L.T. does is his concern. The solemn duty of the U.L.T. is to transmit the Message of the Masters, exact and infallible, to all. Newspapers, periodicals and many, many organizations work to spread modern knowledge, but the U.L.T. is the one and only channel for the transmission of the true teachings of Theosophy, both metaphysical and moral. Studying, applying and promulgating these teachings,

LET US PRESS FORWARD

THE COMING RACE

[We reprint below the stenographic report of a talk by Robert Crosbie, first published in *Theosophy* (Los Angeles), Vol. X, pp. 358–362, for September 1922.

In the closing paragraphs Mr. Crosbie states a very practical truth: "Peace lies in the realization of what evolution means, of what is the purpose of life." The deductions drawn at the conclusion of the lecture are most apposite in the prevailing conditions of today. —EDS.]

The great quest of scientists at all times has been to discover the beginning of things. They rightly think that if they can discover the beginning of things, they can get at the meaning of existence. For we know that there must have been a time when this world was not; when this solar system was not; nor stars nor any heavenly bodies. From that state of invisibility there came visibility. Standing as perceivers in that condition of invisibility, we can imagine an eternal motion always tending to a vortex; then vortices becoming more and more dense through vast ages of time and finally condensing into such bodies as our planet or sun. The beginning is on the invisible side of nature, and in that invisibility was the intelligence which could bring about the differing visible results.

Invisibility does not imply lack of intelligence nor lack of form, but rather implies the basis of all intelligence and experience, as well as the basis of all form. If we could consider that every planet and every solar system is the successor of a planet or solar system which preceded it, and that this great succession of planets and solar systems and beings had no beginning and will have no ending, we can see that when this planet began in radiant matter, all the intelligences concerned in the planet existing before this one were present, each in its own degree and kind, the result of all its past individual experience. These intelligences included not only the being, man, but all the beings above him and every being below him. For the kingdoms below man are just beginning to get a conception of separateness of being, which increases by degrees through experience, in form and expression; there are many differing degrees, too, among mankind and in beings above man. Many planets and solar systems before this have brought into existence through evolution—"the ever-becoming"—beings so much higher than man that our highest conception of a deity would not give us an understanding of their nature.

The great evolutionary stream does not exist of itself. It is composed of every unit of intelligence concerned in it. This planet like every other planet is made up of the beings concerned in it. The mineral kingdom is necessary for the vegetable, both these kingdoms necessary for the animal, and all three for the human kingdom; then, there are the beings above, but all beings rest on the one common basis of Spirit. Differing in their degrees of expression, all acting and reacting upon each other, all by that action and reaction gain a further impetus to a greater range of knowledge and expression. Evolution is not a thing outside ourselves, but an unfolding from within outward. The whole force behind evolution is the One Spirit—the power within us that enables us to perceive, to learn, to know, to feel, in every direction.

Going back to that form of invisibility in which every planet begins, we will understand that manifestation must proceed under certain laws which are inherent in the whole and which arise from the inter-relation of the different beings that compose the evolutionary stream. The order in which this stream divides is known. That order is on the basis of the number seven, and it is defined by seven distinct great classes of beings. The number seven is to be found everywhere in nature, most notably in the colours and sounds. There are several octaves of colour just as there are several octaves of music, and these octaves of sound and colour each relate to the different classes of beings. The septenary division moving throughout the world in every direction is expressed in man in seven "principles."

Every man is septenary in form and every man is connected with every other being and every other element in the universe. All the different classes of beings everywhere meet in the "principles" of man, all being a part of the Great Whole. Each one *is* Spirit; each one has all the acquired intelligence of the past; each one has the active thinking power of mind; each one has that mind applied to physical life; each one has the life in the body—an aspect of the One Life—each one has a real inner form which is the substratum of the physical form into which this gross matter is builded. Thus no man is, in reality, separate from any other; all are in constant touch with each other.

Our planet, like man, has its seven "principles" and its seven states. Evolution has proceeded three and one-half times through the seven states. Now, we have passed the middle point of the fourth round on this earth, but we have to go three and one-half rounds more before the highest possible perfection of humanity can be brought about, in intelligence and substance. Every round brings a new advancement in intelligence and a new refinement of the matter used, for a change of substance goes on all the time through the refining power present in all the kingdoms, from highest to lowest.

Corresponding to the rounds are seven great races, which are again divided into seven sub-races, and the sub-races into family races. We are now in the fifth sub-race of the fifth great Root Race, although there are still existing on the earth today remnants of the fourth, and even of the third sub-race. Nature does not proceed by leaps and bounds. While one race is ending another is beginning, and so we also have right among us now the pioneers of the sixth sub-race.

The development of the senses is concordant with the evolution of the races. Whereas now we have but five senses, in another race we shall have an added sense, which will transcend our highest sense of sight and be a synthetic sight or sense which takes in all the rest. Scientists anticipate this sense in their "fourth dimension," but what they really need to see is a sixth characteristic of matter—permeability, which will enable us to see, unobstructed by any object or substance. The power of seeing through absolutely opaque substance, as now does the X-Ray, exists latent in every one of us; it is this power manifesting in what we call clair-audience, clairvoyance, and telepathy.

Now it is very foolish and a waste of time to speculate, as many Theosophists do, and talk much about the coming race: what will be its nature; what will be the degrees of intelligence, and the kinds of passions that the beings will have at that time. All that we have now are the conditions that now confront us. We cannot start from any place other than the one where we now are, and we must use the powers and knowledge that we have in order to reach any further advancement. Let it be well understood at the outset that whatever the coming race may be will be due to the thought and action of mankind *now*. There is no power outside of man that will make the race any different, that will make conditions any different. The power to make conditions, to make the race, lies latent in the spirit and soul of man. As he thinks and acts will results be. The coming race will be just what *we* make it. We cannot tell what it will be, but we can know what we ought to do now. We can take the stand that will bring us into the highest and best relations and conditions possible to us now.

No Being is guiding this evolution. It is all beings. No Being is sending it in this, that, or the other direction, nor turning aside the results of our own individual wrong doings. All is caused within ourselves, and the reaction depends upon ourselves. It is true that all effects come to us through other beings, but those effects are from causes that we set in motion. So, if we have enemies, they are our own enemies. If we have friends, they are our own friends. Beings of a high degree are not doing for us what we alone can do for ourselves. The law does not exist outside of man. He is his own law. He acts from within. We exist among many, many different kinds of beings, but it is our attitude toward them that determines the reactions from them. The making of the coming race, then, is within our own hands, and nowhere else.

It is the beings on earth that make the conditions, and not the conditions that make the beings. Many have the idea that our environment makes us, that if only we could get out of our present environment, we would be all that we should be. It is not true. No matter how pleasant the surroundings might be in a fabulous heaven, if we went there, fault-finders as we are now, we would find things to find fault with right there and right off. We are not changed by environment and could not be, because, in fact, *we are our own environment.* We stand behind every change, unchangeable, ready to make a further change, whether in body—that ever-changing mass of lower substance which we use—or in our mind, which, no more than body is ourselves, because we can change it. That in us which never had a beginning and will never have an ending is continually making changes in its individual instruments of expression. Such is the meaning of evolution, and the whole universe exists for no other purpose than the evolution of soul.

Consideration along these lines brings us to a sense of our responsibility as to the coming race. Whatever is to be in the future depends on us. It will not change unless we change it. We have to set the lines right so that others may follow on the right basis. We have to forget personality, selfishness, separateness, and realize that each one of us must work for the good of all, must see all beings as one great whole, all beings of every kind working together from the same nature in the same direction, but differing in their degrees. Would man-made laws help us in that? Not at all. All must be done by the man himself. We put the machinery of law in motion, making enactments with the idea that they will change the moral nature of man, but they never will, for the moral nature of man is responsible. We have our various loves, wise or unwise; even the love of country can do great harm, if it is of such a nature that it will make men do "what my country does," whether that country is right or wrong. We forget that other peoples are like ourselves, and other races just as much our brothers and sisters. There is needed the realization of one great family, however much the members of it differ, and that all are mutually interdependent and mutually related.

So long as racial doubt and hatred exist, there will be wars among the nations. Peace lies in the realization of what evolution means, of what is the purpose of life. When that realization becomes general in the world, all the circumstances which now hinder us—whether they be earthquakes, cyclones, diseases, or wars—will disappear, because if *no* man will hurt another, then there is nothing for evil to work upon. As soon as we realize our responsibility for our words, thoughts, and actions to all others, the whole basis of all wrong-doing is removed. This is one of the lessons which Theosophy teaches: It aims to make *a universal brotherhood of Humanity*, not of one race or people.

The coming race will, no doubt, affect America. Here are representatives of almost every race, and the mingling of the physical strains of the egos now in incarnation is bringing about the beginnings of a new race. Peoples are gathering from all corners of the earth in this westernmost land. Moving along on the lines of their own nature, they are drawn together by the very magnet of what is going on here to form a new people, and little by little they are actually improving the physical body, improving the conditions, improving the intelligence, and gaining a wider range of thought. The pioneers of the coming race, we may understand, are already here, beginning the work that will be continued by other egos who will follow.

The great Teachers of all time are waiting and preparing for Their actual appearance among us, but "the coming saviour" of whom we have heard will not be in our generation, nor are we ready for him. Such a being could do us no good now—and not until we have taken the Message that those Beings have already left us *and used it*, could Their actual coming be of benefit to us. Their Message is Their forerunner —the voice crying in the wilderness to make the Path of the Lord straight—a preparatory Message that will take these souls, awake and awakening, into right thought and action.

Great, then, is the responsibility which is laid upon us. All that we may need by way of help is there for us. All the information necessary may be had for the asking. That Message has been given time and time again in other and ancient cycles. But it was taken advantage of by a very few and misused by the great majority. The same will occur this time, undoubtedly. Yet the Truth exists. The power is there. The help is there. Both, if we but know enough to seize them.

THE HEALTH OF THE PERSONAL MAN

III.—ATTENTION AND SLEEP

The disciple should always make obeisance to the Master; and free from heedlessness, should always desire instruction.—*Sanatsujatiya*

Here we are all, by day. By night we are hurl'd
By dreams, each one, into a sev'rall world.

—Robert Herrick

We are apt to value sleep as a rest from attention. We say to an inattentive friend in the waking state, "You are asleep!" While it is true that in the waking state we develop attention to a high degree, we overlook the truth that other states of consciousness are extensions of the waking state. When the body sleeps the consciousness continues to function in the dream state which is subjective, but consciousness has always its power—its attentiveness.

But it is one consciousness, one awareness, wherever focused. It is one, coloured by the higher qualities of Buddhi-Manas or by the lower qualities of Kama-Manas. What we often fail to grasp is that we need not put our awareness where we do not want it, and we should not want to put it where we already know it is being degraded. If we can remember that by putting it where Kama reigns we are giving life to evil forces, we may perhaps get help for ourselves, for none of us at this stage really wishes to bring to birth that which is evil.

So attention is dual. We are familiar with the story of Samson's hair which was cut off while he was asleep, thereby depriving him of his strength. There is truth in this. No one can afford to lose his attention; he needs it in order to watch what kind of force he is attracting and giving life and form to.

The attention-power of the subjective consciousness is different from that of the waking consciousness. In the waking state we are conscious of objects, things and beings. These impress our consciousness and, when we are in sleep, these impresses are the subjects of our dreams—a flower pot which was an object in the waking state is a subjective image or picture; similarly, our friend does not talk to us in the subjective dream state; we see *our* image of him, impressed on our consciousness, and our own formulated words talk to us as if they were coming from our friend. This image, these words, result from our observation and attentiveness in the waking state. If our power of observation is weak and inaccurate and our attentiveness is spasmodic and faulty in waking, objective life, the subjective states become confused, mixed, irregular.

Both attention and sleep affect the assemblage of *skandhaic* lives and *tanhaic* elementals. Our attention has to be properly developed in waking life; not only does the accuracy of registered observation enable us to be vigilant, bring us information and nourish our thinking, reasoning power, but also impresses made on the consciousness by perception and reflection in waking life are active in the dream state and become an important factor in making our dreams chaotic or orderly.

The important collection of the Buddha's

sayings known as the *Dhammapada* contains a full chapter on the subject of attention. The very opening verse of the chapter is sufficiently strong to indicate how the Master valued attentiveness :—

> Vigilance is the path to Life Eternal. Thoughtlessness is the path to death. The reflecting vigilant die not. The heedless are already dead. (Verse 21)

The esoteric point of view about the function of attention is admirably put forward by Robert Crosbie in *The Friendly Philosopher* :—

> The whole universe exists only for purposes of Soul. Soul is individualization of Being; we, as self-conscious beings, have to remain in the bondage of matter long enough to give lower segregated entities the necessary impetus toward self-consciousness. The majority do this work unconsciously, partly right and partly wrong. It is possible to do it consciously and free from attachment, as well as rightly. (p. 135)

Contemplation is impossible without concentration, and the latter is dependent on the power of attentiveness. To do all things attentively implies concentration. A student who is concentrated in his short period of meditation, but does not carry the process forward in the doing of all his deeds throughout the day, ultimately cannot concentrate even for a short while. To be successful in achieving what Robert Crosbie suggests—and that is the duty of the Esotericist to his lives, *skandhaic* and *tanhaic* elementals—one has to develop the power of attentiveness.

Patanjali's sixth step, *Dharana,* is often rendered as attention which produces contemplation and culminates in *Samadhi,* ecstatic vision, supreme attention which is capable of seeing a universe in a grain of sand—Unity composed of units, the many in the One. This highest attention is *Chitti-Shakti,* "the power of pure consciousness" (Johnston), "the power of consciousness established in its own nature" (Vyasa), "the power of consciousness free from the afflictions" (Vachaspati). Dr. Bhagavan Dasji in his *Yoga-Sutra-Bhashya-Kosh* helps us with these words: "That which is aware of everything and all things, that in which all the past, the present, the future, the there behind, the here, the there in front is, is all gathered up and collected, bound up in the Eternal Now and Infinite Here." This metaphysical and super-psychological aspect of attention will lead the student to perceive how very important a principle it is, and how it has different expressions which affect the Higher Life; therefore in the leading of his personal life attention plays an important role.

The development of attention in the mundane world and works takes place with the ascent of the human soul into supermundane worlds and states; attention is concomitant with every step on the Path of Union or Yoga.

We have coupled attention with sleep because it plays a significant part in the subjective state of dreams (*swapna*) and of dreamlessness (*sushupti*) during the sleep of the body. Idle daydreams in waking life result from mental inertia which is inattentiveness; confused and chaotic dreams are also born of inattentiveness. We cannot develop attentiveness in the subjective states of consciousness; we must begin to practise attentiveness in the waking state. Wakefulness and attentiveness are intimately related. To be awake is to be attentive and *vice versa.* On the power of attention developed in our waking consciousness depend our orderly perceptions in the states of sleep. Dreams which are mere fancies or confused and chaotic pictures, as well as warning, retrospective and allegorical dreams, are directly related to the power of attention of our personal consciousness. Dreams sent by Adepts, like Their messages sent in our waking state of consciousness, are received by us or missed, depending on the same faculty.

Sleep of the body implies the shortening of the waking state of consciousness. Our senses and organs and brain, especially the cerebrum, become passive or non-active. While these are dormant our consciousness passes into the subjective states, two in kind, already named—*swapna,* the dream state, and *sushupti,* the dreamless state. Each of these has many degrees and varieties of subjective consciousness.

The Voice of the Silence, in the imagery of the three Halls, gives us the practical aspect of

attention, corresponding to the objective and subjective states. In waking life we dream, wrongly or usefully; through meditation we cultivate the attentiveness of *Dharana, Dhyana* and *Samadhi*. Right psychological exercises, mental and moral, practised regularly in waking life, prepare us for right and useful activity in our subjective states.

Here we can give only in a summarized form what is necessary for the purposes of this article. The waking or *jagrat* state is called the Hall of Sorrow (p. 4) and of Ignorance (p. 6). Suffering and sorrow make us search, *i.e.*, inquire and question, and lead us to knowledge. The dream or *swapna* state is dual in its subjectivity—one, an extension of ignorance and sorrow, confused, nightmarish and chaotic; the other, of learning by tests and trials which show us how a serpent is hidden under every bloom of earthly existence. These tests and trials come to the practitioner through the elementals or nature spirits—gnomes, undines, sylphs and salamanders—which play an important part in the formation of our *skandhaic* lives and *tanhaic* elementals.

Now, the Science of Occultism recommends that the student-devotee use his waking state to develop his attentiveness in such a manner that he shortens the first aspect of dream subjectivity to a minimum and postpones the gaining of the knowledge and experience aspect till a particular, suitable time. Which is that?

Sushupti or dreamlessness is the subjective state wherein our consciousness is turned within and plunges in the Waters of the Higher Consciousness in which everything is forgotten and the soul dwells in its own pure state.

By considering the nature and character of this state of *sushupti* while we are in objective waking consciousness we derive great benefit. In the *sushupti* of ordinary people dualism is non-existent and joy and bliss are unmixed; and so it is not known, but only felt. But for the earnest devotee who studies the Science of Occultism it ought to become different. For him *sushupti* should not be so conditioned that while in that state he knows neither self nor non-self. He must understand the inwardness of the statement in *The Voice of the Silence* about the *sushupti* state or the Hall of Wisdom. It points out that the real Master is not to be found in the *jagrat* and *swapna* states but in the *sushupti* condition:—

> Seek for him who is to give thee birth, in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory.

The footnote is also important. Only in the Hall of Wisdom can "the Initiate, who leads the disciple, through the Knowledge given to him to his spiritual, or second birth," be found. He is also called the father, Guru or Master.

W. Q. Judge has said that *sushupti* is

> the dreamless state in which the mystic's highest consciousness—composed of his highest intellectual and ethical faculties—hunts for and seizes any knowledge he may be in need of.

But this can become possible only when the learner carefully considers two subjects of study, *viz.*, the Higher Self and the Master-Guru-Initiator. To gain a true insight into these two subjects we need the use of Buddhi in some measure. Once again it is important to consider what is implicit in this statement of H.P.B.'s in *The Theosophical Glossary*: "*Buddhi*, Spiritual Soul, is...the direct cause of the *sushupti* condition." She recommends that the student activate Buddhi, which is at present passive. As he deepens his study of the nature and character of his own Inner God and Higher Self and of the powers of his Higher Manas and of Buddhi, he activates them. But the precepts derived from such study need the support of example. Masters are Buddhic Beings; Their faculty of intuitive cognition has been fully developed. Therefore to Them *sushupti* is not a subjective state; it has become *Turiya*—"a state of high spiritual consciousness." They live and love and labour from that high state.

When the learner has obtained some perception of these subjects in *jagrat* study-experience he is able to shorten his dream state and to lengthen and use his *sushupti* state every time his body is asleep. Now, it is the quality of attention, cor-

responding to *Dharana* and *Dhyana*, that is developed through such specialized study.

Once the soul gains an awakening in the condition, so that a vision of the Guru is obtained by the single eye, and the inner organ of speech asks and the inner ear hears the answer in the Divine Sounds the Guru uses, he becomes ready for real chela-life. His probation is not yet over; the trying tests of the *swapna* state are yet to come. But he has gained the necessary strength and psychic stamina to face them and emerge victorious. This *swapna* condition is the Hall of Probationary Learning.

Patanjali's Aphorisms give us another approach to sleep and attentiveness. Sleep is one of the modifications (*Vritti*) of the thinking principle (*Chitta*). Several types of sleep are mentioned. The commentary of Vyasa and the gloss of Vachaspati tell us that on waking a man either says, (1) "I have slept well; my mind is clear; my intelligence is bright in purity"; or, (2) "I have slept badly; my mind is restless; it wanders; it is unfit for work"; or, (3) "I have slept very stupidly; my limbs are heavy; my mind is tired, heavy, lazy—as if it were absent." What causes these conditions on waking? It is said that *tamas* and *sattva* cause the first; *tamas* and *rajas* cause the second; and when only *tamas* has been at work the third condition is caused.

Charles Johnston explains the aphorism about sleep as a psychic condition thus:—

> In waking life, we have two currents of perception; an outer current of physical things seen and heard and perceived; an inner current of mind images and thoughts. The outer current ceases in sleep; the inner current continues, and watching the mind-images float before the field of consciousness, we "dream."
>
> Even when there are no dreams, there is still a certain consciousness in sleep, so that, on waking, one says, "I have slept well," or "I have slept badly."

This subject has been treated at some length because of the practical value of the relation between sleep and attention, on the right use of which real soul-progress in chela-life depends.

Thus the personality made up of *skandhas* is purified and elevated by attentive study, attentive reflection on what is studied, and attentive application of what is reflected upon. Sleep gives us an opportunity to develop and use higher types of attention and should not be regarded as an escape from a life of irksome attention.

PRACTICAL THEOSOPHY

[The following article is reprinted from *The Path*, Vol. V, pp. 122-4, for July 1890. It deals with highly important practices necessary for leading the Theosophical life. The morality of mundane society falls short of that which is required for the real progress of the race. The value of Reincarnation and Karma for establishing a better social order is stressed here. A comparative study of this article with "Mechanical Theosophy" in *Vernal Blooms*, pp. 31–33, will prove helpful. —Eds.]

The ethics of life propounded by Jesus are not different from those found in theosophy, but the latter holds in its doctrines a compelling power which is absent from Christianity and from those systems which require a man to be good for virtue's sake alone. It is not easy to practise virtue for the simple reason that we ought to do so, since the desire for reward is inherent in humanity, and is a reflection of the evolutionary law which draws the universe ever upward to higher points of development. A man reads the command of Jesus to turn the other cheek to the smiter, to resist not evil, to forgive without stint, and to take no thought for the morrow, and then —pauses. His next thought is that such a canon is wholly utopian, and would if followed subvert society. In this he is sustained by eminent authority as well as by example, for a great Bishop has declared that no state can exist under such a system.

Theosophic doctrine, however, on either the selfish or the spiritual line of life, convinces that the moral law must be obeyed. If we regard only the selfish side, we find that when people are convinced that evil done in this life will be met with sure punishment in another reincarnation, they hesitate to continue the old careless life when they lived for themselves alone.

Hence practical theosophy must enter into every detail of life, in our dealings with others and our discipline of ourselves. It reminds us that we should be more critical of ourselves than of others, that we must help all men if we are to be helped ourselves. And herein the theosophist may escape the accusation of selfishness, for if in desiring to lay up for a future incarnation a store of help from others by giving assistance now himself, he does so in order that he may then be in a still better position to help humanity, there is no selfishness. It is the same as if a man were to desire to acquire this world's goods in order to help those dependent on him, and surely this is not selfish.

The practical theosophist adds to his charitable deeds upon the material plane the still greater charity of giving to his fellow men a system of thought and life which explains their doubts while it furnishes a logical reason for the practice of virtue. He extinguishes a hell that never could burn, and the terrors of which soon faded from the mind of the sinners; but he lights the lamp of truth and throws its beams upon the mortal's path so that not only the real danger, the real punishment, can be seen, but also the reward and compensation.

The civilized man cannot be guided by fear or superstition, but reason may take hold of him. Theosophy being not only practicable but also reasonable as well as just, its doctrines are destined to be those of the civilized man. They will gradually drive out the time-worn shibboleths of the theologian and the scientist, giving the people of coming centuries a wisdom-religion deeply-based and all-embracing.

Were theosophical practice universal, we should not see the unjust judge plotting beforehand with the officials of a railroad company about the decision he should render, nor the venal public officer engaged with the judge and the officials in arranging the virtuous protest to be offered in court against the foreordained decree, for both would fear to rouse a cause which in their next life might issue in unjust accusation and punishment. Nor would men save their lives, as now they often do, at another's expense, since in succeeding incarnations that person might be the means of depriving them of life twice over. The rich man who now hoards his wealth or spends it on himself alone would not be thus guilty, seeing that, as compensation in another life, his friends would forsake him and nature seem to withdraw subsistence.

The practical theosophist will do well if he follows the advice of the Masters now many years in print, to spread, explain, and illustrate the laws of Karma and Reincarnation so that they may enter into the lives of the people. Technical occultism and all the allurements of the Astral Light may be left for other times. Men's thoughts must be affected and this can only be done now by giving them these two great laws. They not only explain many things, but they have also an inherent power due to their truth and their intimate connection with man, to compel attention.

Once heard they are seldom forgotten; and even if rebelled against they have a mysterious power of remaining in the man's mind, until at last, even against his first determination, he is forced to accept them. The appreciation of justice is common to all, and the exact justice of Karma appeals even to the person who is unfortunate enough to be undergoing heavy punishment; even if, ignoring justice, he does good in order to make good Karma, it is well, for he will be reborn under conditions that may favour the coming out of unselfish motive.

"Teach, preach, and practise this good law for the benefit of the world, even as all the Buddhas do."

QUILLIAM

PREPARE TO ANSWER DHARMA

Many passages in *The Voice of the Silence* are so many direct messages to anyone who belongs to "the sacred tribe of heroes"; such are "the few" to whom the Golden Precepts are dedicated. On pp. 55–57 is a compact passage which begins:—

> Thou hast to be prepared to answer Dharma, the stern law, whose voice will ask thee at thy first, at thy initial step:
>
> "Hast thou complied with all the rules, O thou of lofty hopes?..."

The implication of the statement that one has to "be prepared," and not only prepare himself, is significant. The Teachings of the Esoteric Philosophy and the Great Teachers who are the custodians of those Teachings aid in preparing the earnest aspirant who has resolved to serve the Cause and determined to live the Life.

This passage emphasizes not the discharging of our debt—a huge one—to Karma but the need for preparing ourselves to answer Dharma. It suggests a short cut—what to do with and how to handle Karma.

Karma knows neither wrath nor pardon and seems blind in its justice; but what is Dharma? It is called "the stern law." It is different from Karma; it reveals the right way of overcoming Karma. Whatever our Karma, it can be overcome by Dharma. Karma is related to the fate aspect; Dharma, to the free-will aspect. Karma teaches us to say, "Endure, suffer, pay your debt"; but Dharma says, "This is the way to learn, to pay your debt and ascend to heavenly heights."

Action which is duty is one aspect; action according to the Code of Law and laws is another. In any state worthy of its name, a citizen is free to live his own life as he pleases, but his country's codes of law prevent his liberty from degenerating into license. Similarly every soul is free to act as he chooses, but the Voice of Dharma warns him if he chooses wrongly, and if it is not heeded the soul loses his caste. The Code of Law of Nature is there to help, not to hinder. It can be and should be used by the person who has the perception that the universe is governed by moral principles and is always maintained in order.

Our appreciation of the fact that we, no one or nothing else, are responsible for our present state prompts us to seek the right way to determine our duty as well as to discharge it. Ordinary men and women, even those who are well educated, are more concerned with Karma, with what they call duties, and see numerous conflicts of duties. The student of the Esoteric Philosophy and the Science of Occultism learns not to regret his present Karma but to seek the right way of action, whatever his Karma. He soon finds that Dharma, the stern law, forms the inner religion of his heart.

The practice of this "stern law" implies discipline—the discipline of raising the self by the Self. Many rules of life ramify from this basic requirement. The aspirant has "lofty hopes"—and these hopes converge into the one grand hope to gain the Great Wisdom of the Great Sacrifice necessary for the Great Service. The principles and rules of the Esoteric Philosophy demand that we sincerely attempt to live by the power of Theosophy; the strength of the knowledge of the Wisdom-Religion should be built into our very Prana, Life or Vitality.

This knowledge cannot be acquired unless the aspiring practitioner honours the principle of silence and secrecy. Nature is silent; she observes profound secrecy and yet she opens her *secret* chambers, lays bare her treasures before the gaze of one who works on with her, and even makes obeisance to him. He who thinks too much of himself soon boasts of himself before others, and that almost immediately tarnishes his brain, mind and will. Man is a creator; by thought he creates words, and the rules of the Inner Life demand that he be non-violent in thought and speech; more, that he be loving in the recesses of the mind and polite, pleasant and truthful in the use of words. To live the Life, therefore, requires a calm reflection of and persistent attention to the practice of Universal Brother-

hood. Therefore the second question which follows the one about complying with all the rules is—"Hast thou attuned thy heart and mind to the great mind and heart of all mankind?"

The metaphysical aspect underlying the teachings implicit in the doctrine of Universal Brotherhood should be grasped. H.P.B. states:—

> Occultly and Kabbalistically, the whole of mankind is symbolized, by Manu in India; by Vajrasattva or *Dorjesempa*, the head of the Seven Dhyani, in Northern Buddhism; and by Adam Kadmon in the Kabbala: All these represent the totality of mankind whose beginning is in this androgynic protoplast, and whose end is in the *Absolute*, beyond all these symbols and myths of human origin. (*Glossary*: "Humanity")
>
> ...the spiritual Monad is one, Universal, Boundless and Impartite, whose rays nevertheless, form what we, in our ignorance, call the "Individual Monads" of men. (*S.D.*, I. 177)

It is not difficult to comprehend, even with the lower mind, the fact that Humanity is of the same substance, spiritually and morally. At the other end, our bodies are composed of the same substances and essences—that also is not difficult for the lower mind to accept. But the nature of the lower mind is combative and it is most difficult for it to perceive that Humanity is a Brotherhood also intellectually. The aspirant to Divine Wisdom in living his life must learn this teaching of the Occult Science:—

> Each human being has his *Manodhatu* or plane of thought proportionate with the degree of his intellect and his mental faculties, beyond which he can go only by studying and developing his higher spiritual faculties in one of the higher spheres of thought. (*Glossary*: "Manodhatu")

The very essence of the discipline of the earnest practitioner is to fight those aspects of the lower mind which create selfishness and egotism, to consider the good of "all that lives and breathes." The lower mind raises objections and barriers to transmuting the selfish mind of desires into the mind which moves by altruism, philanthropy and brotherhood.

The Secret Doctrine (I. 58) carries these beautiful and very useful words:—

> "If thou wouldest believe in the Power which acts within the root of a plant, or imagine the root concealed under the soil, thou hast to think of its stalk or trunk and of its leaves and flowers. Thou canst not imagine that Power independently of these objects. Life can be known only by the Tree of Life...." (Precepts for Yoga)

These philosophical propositions are necessary subjects for reflection; they brush away the dust of illusions and bring about the blending of Mind and Soul.

But who does not know that love for the whole, vast Humanity is an abstraction? To love Humanity in the mass is as difficult as it is to feel the omnipresence of Deity in the vastness of space. Deity is to be sought in the cave of the Heart, and correspondentially our text pointedly refers to the "collective minds of Lanoo-Shravakas." For those who aspire to tread the Path of Chelaship this verse is not only important; it is fundamental:—

> Disciples may be likened to the strings of the soul-echoing Vina; mankind, unto its sounding board; the hand that sweeps it to the tuneful breath of the GREAT WORLD-SOUL. The string that fails to answer 'neath the Master's touch in dulcet harmony with all the others, breaks—and is cast away. So the collective minds of Lanoo-Shravakas. They have to be attuned to the Upadhyaya's mind —one with the Over-Soul—or, break away.

Each disciple is a string of the Vina, capable of echoing the tunes of the Soul. If a single string fails to answer appropriately to the touch of the Guru, it "breaks—and is cast away." The mind of the learner and the listener must be attuned to the Teacher's Mind; this implies assimilation of the minds of co-disciples. The conductor of an orchestra demands harmony between the players and himself. But this implies that each player, with his own instrument, must play in due harmony with all other players. The unity and harmony between co-disciples and co-workers may be called the horizontal unity, and the unity controlled and used by the Master may be named vertical unity. This latter does not end with the Master; from Him the ray of unity extends

inwards and upwards to His Peers and Superiors.

It is necessary to get away from diffusive and vague abstractions; otherwise we shall not be attuned in our consciousness to "Humanity's great pain." To facilitate our task a Great Compassionate One has given these highly practical directions:—

> A band of students of the Esot. Doctrines, who would reap any profits spiritually must be in perfect harmony and unity of thought. Each one individually and collectively has to be *utterly unselfish*, kind and full of goodwill towards each other at least—leaving humanity out of the question.

At first sight this sounds strange. But Masters of Perfection are most practical and fully aware of the nature, character and limitations of the mind of the disciple. They try to bring the minds of the aspiring learners to a concrete picture. And so it is added:—

> There must be no party spirit among the band, no backbiting, no ill-will, or envy or jealousy, contempt or anger. What hurts one ought to hurt the other—that which rejoices A must fill with pleasure B.

Masters have but a single Will; all of Them have a single feeling—Compassion; a single Teaching, ancient and constant, is spread by each of Them, cycle after cycle. One Lodge or Fraternity, One School of Wisdom, exists, and Its Mighty Custodians are ever trying to reproduce a miniature copy of it in the mundane world. This is the true inwardness of the institution of the "Path of Chelaship."

THE SILENT BROTHER

By Count E——A——, F.T.S.

[Reprinted from *The Theosophist*, Vol. I, for April and May 1880.—Eds.]

The strange story I am about to say was given me by one of its principal heroes. Its authenticity cannot be doubted, however sceptical one may feel as to the details of the narrative—and this for three good reasons: (*a*) the circumstances are well known at Palermo, and the incidents still remembered by a few of the oldest inhabitants; (*b*) the shock produced by the dreadful occurrence on the narrator was so violent as to turn his hair—the hair of a young man of 26—as white as snow in one night, and make him a raving lunatic for the next six months; (*c*) there is an official record of the death-bed confession of the criminal, and it can be found in the family chronicles of the Prince di R—— V——. For myself at least, no doubt remains as to the veracity of the story.

Glaüerbach was a passionate lover of the occult sciences. For a time, his only object was to become a pupil of the famous Cagliostro, then living at Paris, where he attracted universal attention; but the mysterious Count from the first refused to have anything to do with him. Why he declined to accept as pupil a young man of a good family and very intelligent, was a secret which Glaüerbach—the narrator of the tale—could never penetrate. Suffice it to say that all he could prevail upon the "Grand Copht" to do for him, was to teach him in a certain degree how to learn the secret thoughts of the persons he associated with, by making them speak such thoughts audibly without knowing that their lips were uttering any sound. And even this comparatively easy magnetic phase of occult science he could not master practically.

In those days, Cagliostro and his mysterious powers were on all tongues. Paris was in a state of high fever about him. At Court, in Society, in the Parliament, in the Academy, they spoke but of Cagliostro. The most extraordinary stories were told of him, and the more they were extraordinary the more willingly people believed them. They said that Cagliostro had shown pictures of future events in his magic mirrors to some of the most illustrious statesmen of France, and that these events had all come to pass. The king and the royal family had been of the number of those who were allowed to peer into the

unknown. The "magician" had evoked the shades of Cleopatra and Julius Cæsar, of Mahomet and Nero. Ghengis Khan and Charles the Fifth had held a conversazione with the minister of the police; and an outwardly pious, but secretly sceptical Christian archbishop having shown a desire to have his doubts cleared, one of the gods was summoned—but did not come, for he had never existed in flesh. Marmontel having expressed the desire to meet Belisarius, he, upon seeing the great warrior emerging from the ground, fell senseless. Young, daring and passionate Glaüerbach, feeling that Cagliostro would never share with him more than a few crumbs of his great learning, turned in another direction, and at last found an unfrocked abbot, who for a consideration took upon himself to teach him all he knew. In a few months (?) he had learned the weird secrets of black and white magic, *i.e.*, the art of cleverly bamboozling fools. He also visited Mesmer and his clairvoyants, whose number had become very large at that period. The ill-fated French society of 1785 felt its doom approaching; it suffered from spleen and greedily seized upon anything that brought it a change in its killing satiety and lethargic monotony. It had become so sceptical that at last, from believing in nothing, it ended by believing anything. Glaüerbach, under the experienced directions of his abbot, began practising upon human credulity. But he had not been more than eight months at Paris, when the police paternally advised him to go abroad—for his health. There was no appeal from such advice. However convenient the capital of France for old hands at charlatanry, it is less so for beginners. He left Paris and went, via Marseilles, to Palermo.

In that city the intelligent pupil of the abbot got acquainted with and contracted a friendship with Marquis Hector, youngest son of the Prince R—— V——, one of the most wealthy and noble families of Sicily. Three years earlier, a great calamity had befallen that house. Hector's eldest brother, Duke Alfonso, had disappeared without leaving any clue; and the old prince, half killed with despair, had left the world for the retirement of his magnificent villa in the suburbs of Palermo, where he led the life of a recluse.

The young Marquis was dying with *ennui*. Not knowing what better to do with himself, under the directions of Glaüerbach he began studying magic, or at least, that which passed under that name with the clever German. The professor and pupil became inseparable.

As Hector was the Prince's second son, he had, during the life of his elder brother, no choice left him, but to join either the army or the church. All the wealth of the family passed into the hands of Duke Alfonso R—— V——, who was betrothed, moreover, to Bianca Alfieri, a rich orphan, left, at the age of ten, heiress to an immense fortune. This marriage united the wealth of both the houses of R—— V—— and Alfieri, and it had all been settled when both Alfonso and Bianca were mere children, without even a thought as to whether they would ever come to like each other. Fate, however, decided it should be so, and the young people formed a mutual and passionate attachment.

As Alfonso was too young to be married, he was sent travelling, and remained absent for over four years. Upon his return, preparations were being made for the celebration of the nuptials, which the old Prince had decided should form one of the future epopees of Sicily. They were planned upon the most magnificent scale. The wealthiest and noblest of the land had assembled two months beforehand and were being royally entertained in the family mansion, which occupied a whole square of the old city, as all were more or less related to either the R—— V—— or the Alfieri families in the second, fourth, twentieth or sixtieth degree. A host of hungry poets and *improvisatori* had arrived, uninvited, to sing, according to the local custom of those days, the beauty and virtues of the newly-married couple. Livorno sent a shipload of sonnets, and Rome the Pope's blessing. Crowds of people curious to witness the procession had come to Palermo from afar; and whole regiments of the light-fingered gentry prepared to practise their profession at the first opportunity.

The marriage ceremony had been fixed for a Wednesday. On Tuesday, the bridegroom dis-

appeared without leaving the slightest trace. The police of the whole land was set afoot. Uselessly, alas! Alfonso had for several days been going from town to Monte Cavalli—a lovely villa of his —to superintend in person the preparations for the reception of his lovely bride, with whom he was to pass his honeymoon in that charming village. On Tuesday evening he had repaired there alone and on horseback, as usual, to return home early on the following morning. About ten in the evening two *contadini* had met and saluted him. That was the last anyone saw the young Duke.

Later, it was ascertained that on that night a pirate vessel had been cruising in the waters of Palermo; that the corsairs had been ashore, and carried away several Sicilian women. In the latter part of the last century, Sicilian ladies were considered as very valuable goods: there was a large demand for the commodity in the markets of Smyrna, Constantinople, and the Barbary Coast; the rich pachas paying for them enormous sums. Besides pretty Sicilian women, the pirates used to smuggle away rich people for the sake of the ransom. The poor men, when caught, shared the fate of the working-cattle, and fed on flogging. Everyone at Palermo firmly believed that young Alfonso had been carried away by the pirates; and it was far from being improbable. The High Admiral of the Sicilian navy immediately despatched after the pirates four swift vessels, renowned above all others for their speed. The old Prince promised mountains of gold to him who would give him back his son and heir. The little squadron being ready, it spread its sails and disappeared on the horizon. On one of the vessels was Hector R—— V——.

At nightfall, the watchers on the deck had as yet seen nothing. Then the breeze freshened, and about midnight it was blowing a hurricane. One of the vessels returned to port immediately, the two others were driven away before the gale and were never heard of more, and the one on which was young Hector returned two days after, dismantled and a wreck, to Trapani.

The night before, the watchers in one of the beacon towers along the shore saw a brig far off, which, without mast, sails or flag, was being furiously carried along on the crest of the angry sea. They concluded it must be the pirates' brig. It went down in full sight, and the report spread that every soul on board, to the very last man, had perished.

Notwithstanding all this, emissaries were sent by the old Prince in every direction—to Algiers, Tunis, Morocco, Tripoli, and Constantinople. But they found nothing; and when Glaüerbach arrived at Palermo, three years had passed since the event.

The Prince, though having lost a son, did not relish the idea of losing the wealth of the Alfieris in the bargain. He concluded to marry Bianca to his second son, Hector. But the fair Bianca wept, and would not be consoled. She refused pointblank, and declared she would remain faithful to her Alfonso.

Hector behaved like a true knight. "Why make poor Bianca still more miserable, by worrying her with prayers? Perhaps my brother is yet alive"—he said. "How could I, then, in view of such an uncertainty, deprive Alfonso, in case he should return, of his best treasure, and one dearer to him than life itself!"

Touched with the exhibition of such noble feelings, Bianca began to relax her indifference for her Alfonso's brother. The old man did not lose all hopes. Besides, Bianca was a woman; and with women in Sicily, as elsewhere, the absent are always in the wrong. She finally promised, if she should ever have a positive assurance of Alfonso's death, to marry his brother, or—no one. Such was the state of affairs when Glaüerbach—he who boasted of the power of raising the shadows of the dead—appeared at the princely and now mournful and deserted country villa of the R—— V——. He had not been there a fortnight before he captivated the affections and admirations of everyone. The mysterious and the occult, and especially dealings with a world unknown, the "silent land," have a charm for everyone in general and for the afflicted especially. The old Prince took courage one day and asked the crafty German to solve their cruel doubts. Was Alfonso dead or alive? that *was* the question.

Taking a few minutes to reflect, Glaüerbach answered in this wise: "Prince, what you ask me to do for you is very important .... Yes, it is quite true. If your unfortunate son is no more, I may be enabled to call forth his shadow; but will not the shock be too violent for you? Will your son and your pupil—the charming Countess Bianca—consent to it?"

"Anything rather than cruel uncertainty," the old Prince answered. And so the evocation was decided upon to take place a week from that day. When Bianca heard of it, she fainted. Recalled to her senses by an abundance of restoratives, curiosity got the better of her scruples. She was a daughter of Eve, as women all are. Hector began by setting himself with all his might against what he regarded as a sacrilege. He did not wish to trouble the rest of the dear departed; he at first said, if his beloved brother was really dead, he preferred not to know it. But at last his growing love for Bianca and the desire to satisfy his father prevailed, and he too consented.

The week demanded by Glaüerbach for preparation and purification seemed a century to the impatience of all three. Had it been a day longer, they must have all gone mad. Meanwhile, the necromancer had not been losing his time. Suspecting that the demand in this direction would come one day, he had from the first quietly gathered the minutest particulars about the deceased Alfonso, and most carefully studied his life-size portrait which hung in the old Prince's bedroom. This was enough for his purposes. To add to the solemnity, he had enjoined upon the family a strict fast and prayers, day and night, during the whole week. At last the longed-for hour arrived, and the Prince, accompanied by his son and Bianca entered the necromancer's apartment.

Glaüerbach was pale and solemn, but composed. Bianca trembled from head to foot and kept her bottle of aromatic salts in constant use. The Prince and Hector looked like two criminals led to execution. The large room was lighted by only a single lamp, and even this dim light was suddenly extinguished. Amid the thick darkness, the lugubrious voice of the conjuror was heard to pronounce a short cabalistic formula in Latin, and, finally, to command the shadow of Alfonso to appear,—if it *was*, indeed, in the land of the shadows.

Suddenly the darkness of the furthest recess in the room became illuminated with a feeble bluish light, which, by slow degrees, brought before the sight of the audience a large magic mirror, which seemed to be covered with a thick mist. In its turn, this mist was gradually dissipated, and finally, the prostrate form of a man appeared to the eyes of those present. It was Alfonso! His body had on the identical dress he wore on the evening of his disappearance; heavy chains clasped his hands, and he lay dead on the sea-shore. Water dripped from his long hair and blood-stained and torn clothes; then a huge wave crept on and, engulfing him, all suddenly disappeared.

A dead silence had reigned during the whole progress of this fearful vision. The persons present trembling violently tried to keep their breath; then all relapsed into darkness, and Bianca, uttering a feeble moan, fell senseless into the arms of her guardian.

The shock had proved too much. The young girl had a brain fever which held her between life and death for weeks. The Prince felt little better; and Hector never left his room for a fortnight. No more doubts—Alfonso was dead, he was drowned. The walls of the palace were hung with black cloth, strewn all over with silver tears. For three days, the bells of many churches at Palermo tolled for the unfortunate victim of the pirates and the sea. The inside of the great cathedral was also draped from floor to dome in black velvet. Two thousand and five hundred gigantic tapers flickered around the catafalque; and Cardinal Ottoboni, assisted by five bishops, daily performed the service for the dead for six long weeks. Four thousand ducats were distributed in charity to the poor at the portal of the cathedral, and Glaüerbach, clad in a sable mantle like one of the family, represented its absent members during the funeral obsequies. His eyes were red, and, when he covered them with his scented pocket-handkerchief, those near him heard his convulsive sobs. Never had a sacrilegious comedy been better performed.

Soon after, a magnificent monument of pure Carrara marble sculptured with two allegorical figures, was raised in Alfonso's memory in St. Rosalia's church. On the sarcophagus grandiloquent inscriptions in Greek and Latin were cut by order of the old Prince.

Three months later, the news spread that Bianca was wedded to Hector. Glaüerbach, who had meanwhile gone to travel all over Italy, returned to Monte Cavalli on the eve of the marriage. He had exhibited his wonderful necromantic powers elsewhere, and had the "holy" Inquisition upon his heels. He felt full security only in the bosom of the family which adored and looked upon him as a demi-god.

On the following morn, the numerous guests proceeded to the chapel, which was resplendent with gold and silver and decorated as for a royal wedding. How happy looked the bridegroom! How lovely the bride! The old Prince wept for joy, and Glaüerbach had the honour of being Hector's best man.

In the garden were spread enormous banquet tables at which were entertained the vassals of both the families. The feasts of Gargantua were less rich than such a festival. Fifty fountains spouted wine instead of water; but towards sunset, no one could drink any more, for unfortunately—for some people—human thirst is not infinite. Roasted pheasants and partridges were thrown by the dozens to the neighbouring dogs, which they too left untouched, for even they were gorged to the throat.

Suddenly, among the gay and showy crowd, there appeared a new guest, who attracted general attention. It was a man, thin as a skeleton, very tall, and clad in the dress of the penitent monks or "Silent Brothers," as they are popularly called. This dress consists of a long, flowing, gray, woollen garment, girded with a rope at the two ends of which hang human bones, and a pointed hood which entirely covers the face, except two holes for the eyes. Among many orders of penitent monks in Italy —the black, gray, red, and white penitents— none inspire such an instinctive terror as these. Besides, no one has the right to address a penitent brother, while his hood is pulled down over his face; the penitent has not only the full right but the obligation to remain unknown to all.

Thus, this mysterious brother, who so unexpectedly appeared at the wedding feast, was addressed by none, though he seemed to follow the newly-married couple, as if he were their shadow. Both Hector and Bianca shuddered every time they turned to look at him.

The sun was setting, and the old Prince, accompanied by his children, was for the last time going the round of the banquet tables in the gardens. Stopping at one of these, he took a goblet of wine and exclaimed: "My friends, let us drink to the health of Hector and his wife Bianca!" But, at this very moment, someone seized his arm and stopped it. It was the gray-frocked "Silent Brother." Quietly emerging from the crowd, he had approached the table and also taken up a goblet.

"And is there no one, old man, besides Hector and Bianca, whose health thou could'st propose?" —he asked in deep guttural tones—"Where is thy son Alfonso?"

"Knowest thou not he is dead?"—sadly answered the Prince.

"Yes!...dead—dead!"—echoed the penitent. "But were he only to hear again the voice he heard at the moment of his cruel death, methinks he might respond...aye...from his very grave. ...Old man, summon here thy son Hector!..."

"Good God! what do you...what *can* you mean!—" exclaimed the Prince, pallid with unnamable terror.

Bianca was ready to faint. Hector, more livid than his father, was hardly standing on his legs, and would have fallen, had not Glaüerbach supported him.

"To the memory of Alfonso!—" slowly pronounced the same lugubrious voice.—"Let everyone repeat the words after me! Hector, Duke of R—— V——, I invite you to pronounce them!..."

Hector made a violent effort and, wiping his trembling lips, tried to open them. But his

tongue cleaved to the roof of his mouth and he failed to utter a sound. Every eye was rivetted upon the young man. He was pallid as death and his mouth foamed. At last, after a superhuman struggle with his weakness, he stammered out, "To the memory of Alfonso!..."

"*The voice of my mur-de-rer ...!*" ejaculated the penitent in a deep but distinct tone.

With these words, throwing back his hood, he tore open his robe, and before the sight of the horrified guests there appeared the *dead* form of Alfonso, with four deep gaping wounds on his breast, from which trickled four streams of blood!

The cries of terror and the fright of the spectators can be more easily imagined than described. In one moment the garden became empty; the whole crowd upsetting the tables and flying as if for life....But, more strange than all, was the fact that it was Glaüerbach who, notwithstanding his intimate acquaintance with the dead, was most panic-stricken. Upon seeing a real ghost, the necromancer, who had raised the dead at will, hearing him talk as would a living being, fell senseless upon a bed of flowers, and was picked up, late that night, a stark lunatic, which he remained for months.

It was only half a year later that he learned what had taken place after the terrific arraignment. After uttering it, the penitent disappeared from the eyes of all, and Hector was carried into his room in violent convulsions, where, an hour later, after summoning his confessor to his bedside, he made him write down his disposition, and after signing it, drank, before he could be stopped, the poisonous contents of a hollow seal-ring, and expired almost immediately. The old Prince followed him to the grave a fortnight later, leaving all his fortune to Bianca. But the unfortunate girl, whose early life had been doomed to two such tragedies, sought refuge in a convent, and her immense wealth passed into the hands of the Jesuits. Guided by a dream, she had selected a distant and unfrequented corner in the large garden of Monte Cavalli, as the site for a magnificent chapel, which she had erected as an expiatory monument of the fearful crime which put an end to the ancient family of the Princes of R—— V——. While digging the foundations, the workmen discovered an old dry well, and in it, the skeleton of Alfonso, with four stabs in his half-decayed breast, and the wedding ring of Bianca upon his finger.

Such a scene as the one on the wedding-day, is sufficient to shake the most hardened sceptic. Upon recovering, Glaüerbach left Italy for ever, and returned to Vienna, where none of his friends was at first able to recognize the young man of hardly twenty-six in this old decrepit form with his hair as white as snow. He renounced the evocation of spirits and charlatanry for ever, but became from that time a firm believer in the survival of the human soul and in its occult powers. He died in 1841, an honest and reformed man, scarcely opening his mouth upon this weird history. It was but during the last years of his life that a certain person, who won his full confidence through a service he was enabled to render him, learned from him the details of the mock vision and the real tragedy of the family of the R—— V——.

There is the love of being benevolent without the love of learning;—the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning;—the beclouding here leads to dissipation of mind. There is the love of being sincere without the love of learning;—the beclouding here leads to an injurious disregard of consequences. There is the love of straightforwardness without the love of learning;—the beclouding here leads to rudeness. There is the love of boldness without the love of learning;—the beclouding here leads to insubordination. There is the love of firmness without the love of learning;—the beclouding here leads to extravagant conduct.

—Confucius

THOUGHTS ON "LIGHT ON THE PATH"

I.—"KILL OUT" . . . THEN "DESIRE"

Light on the Path is exactly what it professes to be, namely, a book that sheds light on the Path to be trodden by all who would live the life of Occultism, on "The Way" spoken of by Christ and other prophets. The warning is given that the Path is not easy to find, and, when found, is even less easy to tread. It leads uphill all the way. The neophyte will stumble and fall; cruel stones will bruise his weary feet; darkness will descend and he will feel alone and forsaken, unaware in his hour of trial that the Great and Shining Ones are waiting to welcome him as one of Them, once he has made himself worthy of joining Their Mighty Band. When he has done this he will have accomplished a feat so wondrous that

> all Nature thrills with joyous awe and feels subdued. The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; dark ocean waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper: "A Master has arisen, a MASTER OF THE DAY." (*The Voice of the Silence*, pp. 70–71)

The Goal is there; the Path is there; the Blessed Ones are waiting; but before the neophyte can enter the Path there is much preliminary work that he himself must do. No mountaineer attempts the conquest of a high peak without training and a study of the pitfalls he is liable to meet during the climb. Similarly, a neophyte cannot hope to travel any distance upon the Path until he has taken his own lower nature in hand, and subdued and controlled it so that it becomes an obedient servant instead of an unruly master. Our lower nature can be compared to a horse that has to be broken in. During this process it will buck, jump, kick and throw the rider to the ground many times. The breaking in will be painful to both rider and horse, but when it is accomplished the horse is willing and obedient, and the rider has a steed that is his companion, friend and servant.

In Section I of *Light on the Path* we are given instructions as to how we must undertake the "breaking in" of this unruly steed—our untamed lower nature. There are six things we must kill out or destroy. We are told: "Kill out *ambition*"; "Kill out *desire of life*"; "Kill out *desire of comfort*"; "Kill out all *sense of separateness*"; "Kill out *desire for sensation*"; "Kill out *hunger for growth.*" Let us analyze this.

The *ambition* that has to be killed out is ambition for worldly things such as fame, social position, riches, etc. Of what use are they to the Inner Man? Do they aid spiritual growth? Can they be taken beyond the grave?

And *life*—why cling to it with such tenacity? We have lived many lives before, will live many lives again, and the only value of each life lies in the harvest it reaps for the soul.

The *desire of comfort*, or of what is now called "security," is almost universal. Lord Buddha condemned in no uncertain terms those ascetics who tortured their bodies in the hope of salvation, but He condemned with equal severity those leading lives of sloth, gluttony and sensuality. Of what use to the rider is a fat, lazy and overfed horse which will not leave its stall?

As for the *sense of separateness*, most of us cling to it without being aware of the fact. It is not always easy to feel that we are one with the criminal, the unclean, the cruel, the vicious. But Theosophy teaches (and what is more, demonstrates) that everything in this vast universe is One. Evil is but the opposite pole of Good. Krishna himself says: "Of those things which deceive I am the dice...and there is not anything, whether animate or inanimate which is without me." Yet we presume to imagine ourselves apart from, and superior to, those things which are unlovely!

We have next to kill out the *desire for sensation* and the *hunger for growth.* Here indeed is a Herculean task. We yearn to see beautiful (or ugly) sights; to hear harmonious (or discordant) sounds; to taste that which is bitter, sweet, or savoury; in fact, to *feel something*, be it pleasure or pain. It is these numerous sen-

sations that feed our lower nature, so that we become immersed in the senses and forgetful of the Inner God, our Higher Nature. This does not mean that we must be indifferent to the beauties and wonders around us. Quite the contrary, for it is said that the Adept has a deeper appreciation of Life and its manifestations than we have, but he is not deluded and blinded by them.

Finally, *hunger for growth* has to be killed out. *Light on the Path* says: "Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air." That is very different from "hunger for growth." "Hunger for growth" may be compared to the hunger of cancer cells. They were originally well-behaved cells in the orderly community of the body cells, until they developed the "hunger for growth." Then they ran amuck, invaded the surrounding tissues, took more than their legitimate share of the body's nourishment, and finally became that dreadful thing—the cancer growth.

Having completed this preliminary spadework, we have cleared the ground and are now ready for the next step: "*Desire only that which is within you*....For within you is the light of the world—the only light that can be shed upon the Path." "*Desire only that which is beyond* you. ...because when you reach it you have lost yourself." "*Desire only that which is unattainable*....because it forever recedes. You will enter the light, but you will never touch the flame." These words from *Light on the Path* mean the same as these from *The Voice of the Silence*: "In order to become the KNOWER of ALL SELF, thou hast first of SELF to be the knower." What this means cannot be adequately expressed in words, but this is doubtless what Christ experienced when he said he *knew his Father*, and what Plotinus experienced when he spoke of being united with the infinite God.

Next we are asked to *desire power ardently, peace fervently,* and *possessions above all.* Having reached this stage, the power, peace and possessions we are to desire will not be the power of armies and of the atom and hydrogen bombs, or the peace arising from indulgence and inertia, or the possession of riches, land and fame. The *power* "which the disciple shall covet is that which shall make him appear as nothing in the eyes of men"—but it is a power which will enable him to stand as a Companion to the Blessed Ones in Their work of forming the "Guardian Wall," of which it is said: "Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow." The *peace* the disciple is to seek is that "peace which passeth all understanding and which can only be obtained when the lower nature has been controlled and subdued. When that is achieved he is no longer swayed by his passions and desires, but his mind is tranquil and his soul as limpid as a mountain lake. The *possessions* which he shall crave "must belong to the pure soul only, and be possessed therefore by all pure souls equally." Here again there must be no sense of separateness. On this material plane the disciple must have lost all sense of "mine" and "thine"; so also on the higher plane he must be prepared to share his Knowledge, his Virtues and his Strength. It is specifically stated that they must be shared with all *pure* souls. Christ gave a similar injunction when he said: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." Every Occultist teaches that it is not safe to give knowledge or power to one who is not pure and trustworthy.

Light on the Path is "a treatise written for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence." To the worldly-minded, those engrossed in the pleasures of this life, it may come as a shock to realize that all they have prized and held dear is *maya* (illusion) and of mere ephemeral value. It is never easy to throw away cherished beliefs; but to him who has already begun to doubt the value of material things and is searching for something deeper and truer, *Light on the Path* is a Beacon and a Guide.

IN THE LIGHT OF THEOSOPHY

From one point of view the work of Unesco should receive greater attention from all Theosophical students than that even of the U.N.O. Although startling political events abroad put in the shade the proceedings of the Unesco Conference which concluded its ninth session last month in New Delhi, there is no gainsaying the fact that its output has matched that of any other session. The earnestness and sincerity displayed by the delegates in tackling such problems as the development of education, culture, science and social progress in the underdeveloped nations of the world have proved once again the truth of the dictum attributed to the eminent historian Arnold Toynbee :—

> The 20th Century will be remembered not for its political conflicts or its technical inventions but for the fact that in this century human society for the first time dared to think of the welfare of the human race as a practical objective.

As the Conference met under the shadow of international tension caused by the deplorable military action in Egypt and Hungary, a new poignancy was given to the oft-quoted words of the Preamble to the Unesco Constitution :—

> Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.

The resolutions of the Programme Commission of the Unesco offer illustrative testimony to the valiant efforts towards building such fortifications.

The resolution presented by a working party comprising Chile, India, New Zealand, Poland, the U.S.S.R. and the U.S.A. rightly stressed the need for the free flow of information without which no true democracy can flourish. Special attention has to be paid to this resolution in these days of stress and strain when propaganda has much to do in sowing the seeds of war in the minds of men.

Under the title "Disappearing Cultures—A Challenge to Civilization," George Fradier deplores in *Unesco Features* (Paris) for November 12th, 1956, "the irreparable losses for science" caused by "a language which dies, a religion abandoned, a culture which disappears, tribes which are absorbed by neighbouring peoples... before their ways of life and languages could be recorded." We are told that today ethnologists are working against time to save what can still be saved. Meeting in Philadelphia last September for their fifth International Congress, they adopted a unanimous resolution requesting Unesco and the International Labour Organization "to stimulate anthropological research among populations whose cultures and languages are threatened with change, disintegration or extinction." "They must be studied *now* before it is too late, otherwise scientists of the future will have to work from incomplete information, from piecemeal accounts, and data which is indispensable to the true understanding of the history of the human race will be lost for ever."

The primary questions which ethnologists should ask themselves are: *Why* do cultures disappear? Will not our own civilization perish like all others? What remedy can be applied before it is too late? Admirers of modern "progress" assume that our works, our records, our inventions, are permanent and enduring. Yet history teaches us that every civilization has its birth, growth, decay and death; and ours is bound one day to follow its predecessors into oblivion.

Moral decadence is one cause of disappearing cultures. The Esoteric Doctrine further teaches that races and cultures perish when they are of no further use in the gaining of experience by the eternal pilgrim that man is. Mr. Judge, in his article "Why Races Die Out" (reprinted in THE THEOSOPHICAL MOVEMENT for April 1933), stated :—

> The theory outlined by H. P. Blavatsky is that when the Egos inhabiting any race have reached the limit of experience possible in it, they begin to desert that race environment and seek for another, which, in the sure processes of nature's evolution, is certain to be in existence elsewhere on the globe. The Egos then having left the old families, the latter begin to die out through

sterility attacking the females, so that fewer and fewer bodies are made for inhabitancy. This goes on from century to century *pari passu* with mental decay. And this mental deterioration arises from the fact that the small stock of what we might call the retarded Egos who come in during the process have not had the experience and training in that particular environment which had been gone through by those who have deserted to another race, and hence—on the theosophical theory that brain is not the producer of mind—the whole *personnel* of the old race rushes down in the scale, sooner or later presenting the sad spectacle of a dying race. Final extinction is the result when the process has gone far enough.

There are at the present time many rays of sunshine cutting through the fog of race prejudice that in one form or another has enveloped almost every country in the world for many centuries. Much is being done in recent years to create an upsurge of public conscience in relation to the subject of racial discrimination. The Theosophical Movement with its teaching of Universal Brotherhood as a fact in Nature has been a potent force for injecting into the race mind, with ever-growing power and conviction, the understanding of the truth that all men are brothers.

In the United States, for instance, slowly but surely racial integration is supplanting segregation. The process has been going on for generations, dormant at times but accelerated at others by historic events. It was given its greatest impetus in nearly a century by the Supreme Court's decision of May 17th, 1954, that separation of the races in public education deprived Negroes of their Constitutional right to equal protection of the law.

In *The New York Times* of November 18th, 1956, Luther A. Huston reviews the new ground gained by desegregation since this historic decision of the U.S. Supreme Court. The ruling, we are told, has "stimulated action and trends, not only in education but in other fields, from sports to employment, from public health to religion." On the other hand, it has provoked opposition akin to revolt in some regions, and stout resistance continues in areas where segregation is most deeply ingrained as a way of life, especially in some southern States.

> Recent surveys show, however, that barriers are crumbling one by one. Trends are in evidence that appear to justify a very long-range prediction that some day only the barriers inherent in human nature will remain....
>
> Courted decisions in recent years have been chiefly in the fields of education, transportation and recreation. The Supreme Court has outlawed discrimination in each of them....
>
> The hard core of segregation remains in many fields and areas. But the consensus is that the forces of erosion are at work. Like glacial movements, the process is seemingly age-long, but many observers see in trends that are now evident the ultimate wearing away of barriers that once seemed indestructible.

It is time man awoke to the fact that by violating the Law of Brotherhood he brings upon himself the deepest misery and unhappiness. As men begin to understand more and more the biological basis for brotherhood as taught by science, and the spiritual and intellectual basis of brotherhood as taught by Theosophy, they will cease to hold their foolish prejudices and hatreds.

It is a pity that legislators sitting in the British House of Lords and in the Indian Lok Sabha should persist in remaining blind to the fact that two wrongs do not make a right, that legally killing a criminal is as great an evil as the crime for which he is convicted. The rejection by the Lok Sabha, on November 23rd, of a motion by Shri Mukundlal Agarwal that his Criminal Law (Amendment) Bill seeking to abolish the death penalty be taken into consideration goes to prove that India is not following the way of non-violence taught by Gandhiji. The House also rejected an amendment to the motion that the Bill be circulated for eliciting public opinion.

If only legislators were to realize that capital punishment is not only useless but injurious, that a criminal is more dangerous dead than alive,

that he is dead only so far as the body is concerned but is astrally alive, and that the thoughts of hate and revenge with which he is filled can affect sensitive persons and influence them to commit crimes—if legislators would realize all this most of them would become opponents of capital punishment. The fact that throughout the world an increasing number of men and women other than students of Theosophy are urging the abolition of the death penalty is a hopeful sign. The duty of Theosophists lies in the direction of influencing public opinion, once they are convinced that it is necessary to do away with an evil and to inculcate higher and nobler ideas.

A day prior to the Lok Sabha's rejection of the Bill seeking to abolish capital punishment, a welcome step was taken by our legislators. They unanimously passed on November 22nd the Young Persons (Harmful Publications) Bill which seeks to prohibit the production of horror comics in India. Moving the Bill, the Union Home Minister, Pandit Pant, said that it sought to protect children and adolescents "from vulgarity, crime, sadism, violence, morbidity and the like."

In the course of the debate it was suggested that the Government should not rest content with taking negative steps but should also take positive measures to promote the growth of literature of the right sort for the youth of the country. If crime and horror comics can poison them, good books can nourish them and enable them to build an altogether different world of ideas and ideals. It is a well-known fact that impressions received during childhood colour all our after-life. H.P.B.'s editorial comment on a letter, in *Lucifer* for December 1888, under the title "Children Allowed to Train Themselves for Murder" (reprinted in our May 1953 issue), related to allowing children to play with toy weapons, but what she wrote is no less applicable to what comic books do to children:—

> The child is father to the man. It is the first impressions, visual or mental, which the young senses take in the quickest, to store them indelibly in the virgin memory. It is the imagery and scenes which happen to us during our childhood, and the spirit in which they are viewed by our elders and received by us, that determine the manner in which we accept such like scenes or look upon good or evil in subsequent years. For, it is most of that early intellectual capital so accumulated day by day during our boyhood and girlhood that we trade with and speculate upon throughout our later life.

The value of moral qualities in human civilization was rightly emphasized by the Vice-President of the Indian Republic, Dr. S. Radhakrishnan, addressing the Birbal Sahni Institute of Palæobotany at Lucknow recently. Has scientific and technical progress brought happiness to humanity? was the question posed by the Vice-President. Deploring the fact that the two World Wars and the recent happenings in Egypt and Hungary did not support optimism, he said:—

> Our great scientific advances are testimony to the creative vigour, to the splendid variety of the human spirit. The progress of civilization depends not only on intellectual creativeness, but on the moral qualities of gentleness and compassion. If we develop these moral qualities, even the stars in their courses cannot defeat us. If we stifle the spirit in us, our society will go to pieces.

False knowledge inflates the mind: mind divorced from the heart doctrine is a dangerous friend likely to become a foe.

In *The New Statesman and Nation* for November 24th Mr. Michael Howard reviews two important publications dealing with atomic warfare. At the close of his review he expresses a Theosophical truth. Writing of the Cold War that has been going on for some time past, he states that "our fears in the Cold War were very largely fears of our own shadow." This is entirely true. There are different types of fears that are overtaking members of the human family in different parts of the world. If Americans and Europeans are fearing the breaking out of a third World War, Russians are equally obsessed with the fear of their opponents,

the Americans. Asia is fearful of Europe. White Africans are fearful of the coloured people, and the coloured people everywhere are fearful of their white brothers.

Fear is a psychological inhibition and has to be exorcized by real knowledge. It is an emotion which affects the will, weakens thought and causes emotional upsets. Here in India there are fears of different kinds: the fear of Pakistanis, the fear of the Muslims on the part of the Hindus and *vice versa*, the fear of one Province getting hold of the trade and industries of another Province, and so on and so forth. Men and women individually are fearful of their own security, their life and possessions. The conclusion which Mr. Michael Howard draws has a lesson for all classes dominated by the feeling of fear. He says:—

> If Russia does threaten the West, it is in a more subtle and in the long run a more dangerous fashion than by that straightforward military aggression against which we have built up such complex, such expensive and in the long run such useless dykes.

These are wise words and convey a message to all concerned. Fear has a power to benumb our thinking and produces a great cloud through which the consciousness sees everything grey. Students of Theosophy have a duty not only to themselves but also to their neighbours and to humanity at large to kill in themselves this feeling and to become reliant on the Law which gives the message of justice delivered by the angel of mercy.

In *The Aryan Path* for November and December has appeared an article by Dr. P. Nagaraja Rao in two parts, under the caption "The Spirit and Substance of Indian Philosophy." Students of Theosophy will have noted that in the absence of clear-cut Theosophical knowledge there seems to be a confusion in the proper appreciation of the six schools of Indian Philosophy. H.P.B. points out that the original six schools expounded six distinct points of view comparable to the six cardinal points of east, west, north, south, zenith and nadir. H.P.B. further declares that there is a seventh *darshana* or point of view represented by the *Gupta Vidya*, the Esoteric Philosophy. The understanding of the six schools is an outer activity for human thinkers. The seventh school requires an inner perception, a perception which can be attained not by going without but by turning within. All schools of philosophy, whether Eastern or Western, can be easily viewed from the seven viewpoints. Therefore we find that Dr. P. Nagaraja Rao would have avoided confusion of thought in the understanding and expounding of the subject if he had clear-cut Theosophical knowledge. But he is not the only one among modern thinkers who does not pay due regard to the ancient philosophical propositions and fundamentals. Theosophy has much to offer on all subjects, and modern knowledge would benefit by taking advantage of the ancient Wisdom based on experience and realization.

BOOKS

By H. P. BLAVATSKY

Isis Unveiled
Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine
A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary
A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge
The Key to Theosophy
The Voice of the Silence
Five Messages
Quotation Book

By W. Q. JUDGE

Vernal Blooms
The Ocean of Theosophy
Letters That Have Helped Me
Echoes from the Orient
The Bhagavad-Gita
Notes on the Bhagavad-Gita
The Yoga Aphorisms of Patanjali
An Epitome of Theosophy
The Heart Doctrine

By ROBERT CROSBIE

The Friendly Philosopher
Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path
Through the Gates of Gold
Because — For the Children Who Ask Why
The Eternal Verities
The Laws of Healing — Physical and Metaphysical
States After Death, and Spiritualistic "Communications" Explained
Cycles of Psychism
Moral Education
Index to The Secret Doctrine
The U.L.T.— Its Mission and Its Future
The Book of Confidences
Hypnotism — A Psychic Malpractice
The Dhammapada
What Is Theosophy?

U.L.T. PAMPHLET SERIES

Pamphlets by Madame H.P. Blavatsky

Nos. 1, 2, 7, 9, 10, 11, 13, 15, 17, 19, 20, 22, 23, 25, 26, 27, 28, 31, 32, and 35.

Pamphlets by Wm. Q. Judge

Nos. 3, 5, 6, 8, 9, 10, 11, 12, 14, 15, 16, 18, 21, 24, 30, 34, and 36.

Pamphlets by Damodar K. Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLVth Volume
The Aryan Path—Bombay—XXVIIIth Volume
The Theosophical Movement—Bombay—XXVIIth Volume

BULLETINS

Bulletins are available of Lodges in America as well as of the London Lodge in England and the Paris Lodge in France, upon request.

U.L.T. STUDY GROUPS

CALCUTTA, DELHI, MADRAS, MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"*The true Theosophist belongs to no cult or sect, yet belongs to each and all.*"

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road. Bombay 1.

U. L. T. LODGES

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Printed and published by L. S. Doraiswamy at W. Q. Judge Press [International Book House (Private), Ltd.], 1, North Public Square Road, Bangalore 4 (India), for Theosophy Co. (India) Private Ltd., 51, Mahatma Gandhi Road, Bombay 1.